A U M

As the magician is not at any time affected by the magical illusion produced by himself, because it is unreal, so the Highest Self is not affected by the world-illusion.
—VEDANTA SUTRA.

THEOSOPHY

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TO EVERY OPEN-MINDED THEOSOPHIST

THE "E. S. T." had been in existence two and a half years when H. P. B. died. While she lived it had served to direct the attention of the more seriously disposed Fellows to the *Objects* of the Theosophical *Movement,* rather than to attachment either to persons and officers, or to the Theosophical Society, whose organization was entirely utilitarian and whose platform was an *open forum.* Every member of the "E. S. T." had voluntarily pledged himself to devotion to all three Objects of the Movement, and to the study and application of *Theosophy as taught by H. P. B.* The "E. S. T." was declared to be and was conducted as a *School of Theosophy* for the education of its members in the deeper aspects of the philosophy and ethics of the Wisdom-Religion of the Masters. It was specifically declared *not* to be a "Hall of Occultism" for the development of pyschical or other Occult Powers. Under H. P. B.'s guidance the "E. S. T." served as a "guardian wall" for the Movement and Society, against enemies without and traitors within.

Theosophy *has* an esoteric or occult, as well as an exoteric or purely intellectual side. This is inevitable, seeing the "dual nature of Wisdom," of Divine as well as human nature. The exclusive cultivation of the one leads to mediumship and psychism; devotion to the other ends in materialism or superstition. "The *whole nature of man* must be used *wisely* by the one who desires to enter the way." The *practical* Occultism of H. P. B. led her to work unceasingly to warn her students of the pit-falls on the way, for she knew that every religion, every sect, every *human* system of thought and phil-

osophy springs out of *one-sided* devotion, and that, unless her "esotericists" applied her instructions to *themselves* their energy and enthusiasm could but land them in failure or—in black magic; and, as to the Movement itself, split it up into numberless opposing and contradictory sects. As shown in the December article of this series, the Council of the "E. S. T." well recognized at the time the dual danger to be faced, now that H. P. B. was no longer present among them, and the steps necessary to be taken by all to make her provision effective for their own orderly progress and for the continued coherence of the Movement.

How faithfully did the Councillors continue to "follow in the path of the Predecessors?"

The English members of the Council were: Annie Besant, Alice L. Cleather, Isabel Cooper-Oakley, Laura M. Cooper, Emily Kislingbury, Constance Wachtmeister, H. A. W. Coryn, Archibald Keightley, William Kingsland, G. R. S. Mead, Walter R. Old, E. T. Sturdy, W. Wynn Westcott, and Claude Falls Wright. In addition to these, Mr. Judge for himself individually and, by authorization, for all the American Councillors, signed the Minutes of the Meeting of the "General Council E. S. T." held on May 27, 1891. Omitting for the time being Mrs. Besant and Mr. Judge, and taking the others in relative order, a brief summary of their subsequent activities follows.

Emily Kislingbury, who had been a Fellow of the Parent theosophical society from its beginning, as well as of the "E. S. T.," and who had been for many years a prominent Spiritualist before entering the Theosophical Movement, reverted in a few years to the Roman Catholic church and died in a convent.

Isabel Cooper-Oakley and her husband had lived at Adyar, had been sources of discord there during the Coulomb difficulties and the investigating visit of Mr. Hodgson of the "Society for Psychical Research," and in the conduct of *The Theosophist* after H. P. B. left India. Mrs. Cooper-Oakley separated from her husband and, subsequent to H. P. B.'s death, lived at Avenue Road, the London headquarters, with her sister, Laura M. Cooper, who had married G. R. S. Mead. Mrs. Cooper-Oakley took the part of Mrs. Besant in the "Judge case," and afterwards took part in Mrs. Besant's "Co-Masonry." She broke with Mrs. Mead at the time of the "Adyar manifestations" following the death of Col. Olcott in 1917, acted as Mrs. Besant's agent in her "E. S. T." in Italian difficulties, and, finally, Mrs. Cooper-Oakley came to believe and to declare herself to be a Disciple of the Count de St. Germain!

Countess Wachtmeister became a violent partisan of Mrs. Besant in the Judge controversy and issued a pamphlet in Mrs. Besant's behalf. She met and became a disciple of Chakravarti and, while remaining a member of Mrs. Besant's society, rejected the "Adyar manifestations." She left Mrs. Besant's "E. S." and, to the day of her death, followed Chakravarti, whose daughter, "Bulbul," she believed to be the reincarnation of H. P. B.!

W. Wynn Westcott, who had long been devoted to Rosicrucian researches, returned to his studies after the death of H. P. B., and took no part in the subsequent course of the T. S. and the "E. S. T."

E. T. Sturdy remained in the T. S. and "E. S. T." until the first signs of dissension arose in 1893. His article in *Lucifer,* and his private activities, were the real beginning of the "war of the psychics" which ended in the disruption of the T. S. and the "E. S. T." He was a friend of Old, Olcott, and Mrs. Besant.

Walter R. Old, a psychic and an astrologer, friend of Mrs. Besant and Olcott, began, under the latter's influence, the attack on Judge in the pages of *The Theosophist,* then conducted by Olcott. It was he who, at the "midnight conference" at Adyar, Christmas, 1893, suborned Mrs. Besant as the active front of the conspiracy against Judge. It was Old, likewise, who supplied the ammunition for Mr. Garrett's savage assault in 1894 in the *Westminster Gazette,* afterwards published as "Isis Very Much Unveiled." This exposure, coming after the famous "Neutrality Report" of July, 1894, on the charges against Judge, produced the final cleavage in the Theosophical ranks. Old retired to privacy after the outcome, and took no further part in Theosophical ventures and adventures.

Claude Falls Wright espoused the Judge side in the "Great War," came to America and worked in the "T. S. in A." After the death of Mr. Judge he was one of the "eight witnesses" whose testimony saddled Mrs. Tingley on the American Theosophists as the "Successor" of Mr. Judge. He became Mrs. Tingley's private secretary, made a "theosophical marriage," deserted his wife and Mrs. Tingley, dropped out of all theosophical sight, and lived the life of a "man in the street." In his closing years he once more began to trade on his earlier theosophical connections, had recourse to mediums, and, with other wanderers in the Theosophical wilderness, set up "strange gods" of his own. He was drowned in Central America a few years ago.

Dr. Archibald Keightley married "Jasper Niemand" (Mrs. Julia Campbell-VerPlanck); continued, with her, active in Theosophical work in England until the "Judge Case." He broke with

his uncle, Bertram Keightley, who was one of Mrs. Besant's most powerful supporters, and was himself one of Judge's strongest defenders. Bertram Keightley, by the way, fell under Chakravarti's influence, ceased theosophical activity when Mrs. Besant broke with Chakravarti in 1907, and has ever since been attached to Chakravarti with whom he has resided in India for many years. Dr. Archibald Keightley was living in England at the time of Judge's death. Both he and Jasper Niemand accepted the "Successorship" of Madam Tingley and became her ardent upholders, influenced no doubt by the affirmations of Mr. E. T. Hargrove and the other "witnesses," to some of whom the Keightleys were strongly attached. On the desertion of Mrs. Tingley by Hargrove and his allies Dr. and Mrs. Keightley joined their resuscitated "T. S. in A.," to which they transferred their ideas of "succession." Jasper Niemand died, and Dr. Keightley now resides in New York City in affiliation with the Hargrove-Johnston society, a curious mixture of Episcopalian High Church and theosophical ideas. It maintains an "E. S." of its own, with "messages from the Masters" for the faithful, and makes much of Catholic Saints and "the Master Jesus."

H. A. W. Coryn, also a Judge supporter in the great controversy in 1894-5, accepted the Tingley "succession" and afterwards removed from England to Point Loma where he has since remained, a convinced follower of Madam Tingley whom he regards as the "Successor of H. P. B. and W. Q. J., and Leader of the Theosophical Movement throughout the world."

William Kingsland allied himself with the Besant-Olcott-Sinnett faction in the "Judge Case," only to depart from Mrs. Besant's company in later years. He wrote "The Physics of the *Secret Doctrine*" in 1909, and in it reproduced Mr. Leadbeater's and Mrs. Besant's diagrams of "occult chemistry," which he regarded as "right in the main." He also edited "A Child's Story of Atlantis," the "child" being a nine-year-old medium for "an invisible friend called 'Jonathan'." Mr. Kingsland advised the readers that it had "fallen to his lot in a somewhat singular manner, which it would be out of place to relate here, to put the Subject Matter into a suitable form for publication." He adds, "the question as to the real source or authority of the work is of no great importance, so long as the contents are found to be interesting or valuable." Mr. Kingsland later became "impressed" with the "occult" value of Mrs. Alice L. Cleather, and joined with her in the formation of the "Blavatsky Association," ostensibly "to perpetuate the memory and work of H. P. Blavatsky," but whose major activities consist in the circula-

tion of Mrs. Cleather's own writings. More recently Mr. Kingsland appears, to judge by his contribution to *The Occult Review,* to have been further "impressed" with the voluminous and pretentious publications of Mrs. Alice A. Bailey and her supposed "Tibetan" adept. Quite recently Mr. Kingsland has published, through the "Blavatsky Association," an elaborate analysis of the famous "Report" of the "Society for Psychical Research" on H. P. B.'s phenomena, originally issued in 1885, though he remained silent then and thereafter while that "Report" was working havoc—and equally silent when, in 1895, Mrs. Besant and Col. Olcott made identical charges of fraud against H. P. B. Mr. Kingsland's latest activity is his just published book on "the real H. P. Blavatsky"—a subject on which he, like so many others, doubtless feels amply qualified to inform and instruct the world.

After the death of H. P. B., and of her husband, Col. Cleather, Mrs. Cleather associated herself with Basil Crump, a London barrister, and was among those loyal to Judge in the war of 1894-5. She accepted the "Successorship" of Madam Tingley, whom she accompanied on the famous "Crusade." From having been one of Madam Tingley's most laudatory panegyrists, she retired to "secrecy and silence" within three years along with so many others who had heralded that "Leader," leaving the misguided multitude who had accepted their championship to make the best of the *impasse.* Mrs. Cleather and Mr. Crump gave Wagner concerts and occult interpretations, and began a magazine to expound their views. This, however, soon died from lack of appreciation. Soon after THEOSOPHY was established in 1912 Mrs. Cleather, then living in Italy, began a correspondence with its Editors, commending the undertaking and proffering advice as to its conduct. Professing great love and devotion for Mr. Judge she yet warned against "making too much" of him as he was, according to her, but "a poor weak mortal after all," who had fallen victim to the psychological powers of Madam Tingley soon after H. P. B.'s death. Asked to supply *evidence,* Mrs. Cleather intimated her own "occult" knowledge of Judge's lapses. Pressed once more for *mundane* corroboration of her charges, and asked to reconcile them with her own recorded statements to the contrary in 1896 and 1899, Mrs. Cleather dropped the correspondence. From Italy Mrs. Cleather and Mr. Crump went to India in search of a "Swami of Almora" of her own. She became an "Esoteric Buddhist," and on the strength of earlier associations began a wide correspondence with ex-Theosophists. Following the uproar in the Australian section of Mrs. Besant's society,

Mrs. Cleather once more invited publicity by writing her own theosophical autobiography in the guise of a "defence" of H. P. Blavatsky. In these booklets Mrs. Cleather, *"in the Name* of H. P. Blavatsky and her Masters," assailed Mrs. Besant and her pretensions to esoteric authority. To Mrs. Besant's "occult" *dictum* that "H. P. B. had reincarnated," Mrs. Cleather replied with an "occult" *dictum* of her own: "H. P. B. has *not* reincarnated." In her writings Mrs. Cleather has spread publicly her calumnies on Judge's Theosophical repute, which, as indicated, she had been disseminating by correspondence. Her "occultism" and her charges were reviewed in THEOSOPHY for October, 1923—and to the intimation there conveyed of her two-faced "occultism," Mrs. Cleather has never replied, though Mr. Crump contributed an article to the *Maha Bodhi Journal* in which he naively suggested, on Mrs. Cleather's behalf, that if THEOSOPHY would first submit to Mrs. Cleather her self-incriminating documents she would then say if she were willing to have them published! In her earlier booklets Mrs. Cleather made much of a new book she was writing in collaboration with Mrs. Laura Langford, a "fellow Chela of the Masters of H. P. B." Mrs. Langford is the Mrs. Laura C. Holloway of 1884-5, dealt with very clearly in the Mahatma Letters to A. P. Sinnett. After the publication of those Letters Mrs. Cleather seems to have changed her mind, as the promised book has not been published. From India and her associations there, Mrs. Cleather went to Tibet, and thence to China. Recently, from Peking, she has issued a *facsimile* reproduction of the original edition of "The Voice of the Silence"—plus pretentious Notes by Mrs. Cleather, and plus an alleged autograph "message" from the Teshi Lama. Her varied activities in recent years have thus attracted much attention—to Mrs. Cleather.

G. R. S. Mead continued, under Mrs. Besant, in charge of *Lucifer* after the death of H. P. B., and served as General Secretary of the British Section of the Parent T. S. When the charges against Judge were first made public, Mr. Mead, together with Bertram Keightley then Secretary of the Indian Section, made a strong protest against Colonel Olcott's violation of the T. S. Rules. Later, when he learned that Mrs. Besant was the public sponsor of the charges, he entered vigorously into the campaign against Judge. He shared with Mrs. Besant in responsibility for the corruption of the notorious "Third and Revised Edition" of the *Secret Doctrine* and in publishing the spurious "Third Volume" of that work. It is worth noting that Mr. Crump and Mrs. Cleather have in late years claimed to have seen some of the Mss. of that fraudulent "Third Volume"

while it was being "set up" by the printers, and have declared the sheets to have been littered with "corrections" and additions in the handwriting of Mrs. Besant and Chakravarti, then her "occult" mentor. But Mrs. Cleather and Mr. Crump neither made public their knowledge at the time nor for many years after. Mr. Mead continued with Mrs. Besant and her society, participating, with Mr. Sinnett and others, in Col. Olcott's "Advisory Committee" in London to investigate the Leadbeater immoralities. Leadbeater confessed that the charge against him (of corrupting boys) was true, and spared the President-Founder and the Committee by resigning from the Society. The next year, 1907, at the time of the "Adyar manifestations," when poor old dying Col. Olcott was being badgered into naming Mrs. Besant for the Presidency of the Society, Mr. Mead revolted and parted company with Mrs. Besant. Later on he established the "Quest Society" and its magazine, *The Quest*. His society has gained an eminently respectable membership and its quarterly magazine is filled with erudite articles by Mr. Mead and others on subjects akin to the "Second Object" of the Parent T. S., but Theosophy itself is entirely *tabu*. In the last number of *The Quest* before its re-establishment Mr. Mead wrote a valedictory autobiographical article in which he recanted his former Theosophical convictions. Subsequently, in *The Occult Review,* he followed this up by repeating the slanders on Judge, by accusing H. P. B. of mendacity, and by questioning her good faith and her Masters, in neither of which Mr. Mead any longer believes.

It is from the conduct and writings of such "esotericists" and "occultists" as these, and many others like them, that the world at large and the majority of present-day Theosophists have derived their ideas of Theosophy, of Occultism, of H. P. Blavatsky and William Q. Judge. Examination will disclose that the writings and the actions of all such overflow with the autobiographical and the personal. In every case of difference between their own notions and practices and the teaching and example of H. P. B. and Judge, they are saturated with the unconscious conviction of their own infallibility. Whatever mistakes may have occurred, whatever misunderstandings may have arisen, whatever wrongs may have been perpetrated, it is never they who erred! It is always H. P. B. or Judge, or both of them, who were fallible where not actually wicked, who "made mistakes," who "fell under adverse influences," who are not to be whole-heartedly trusted as Teachers and as Guides.

Next month the theosophical career of Mrs. Besant will be taken up.

SELF-RIGHTEOUSNESS

The self-righteous man makes for himself a bed of mire.
—LIGHT ON THE PATH.

WE are become a world of critics in the worst sense, so far away have we gotten from the true canons—self-examination and self-scrutiny. Each class, each sect, each party, each person is thus inevitably arrayed against every other—and often in the sacred names of Brotherhood and Duty.

If this is the fact, personally and collectively, each one must needs look within himself to find the roots of this negation of Brotherhood, and assume his own responsibility for the expiration of his self-righteousness. It is undeniable that sectarianism with its dogmas, its creed and formulas, feeds self-righteousness, but this is ancillary. Shall we blame the sects when they but typify the wash of the great sea of life set turbulent by our violation of Nature's law of harmony? Or those who, perhaps betrayed by little sects with man-made dogmas, now search in what they believe to be a soulless nature for the secret of life, in a heartless life for the soul of things? All these will learn as Theosophists become more apt to their own responsibilities.

Everywhere in Theosophical teachings we find this direction towards brotherhood—towards our attitude to all our Brothers, high or low in the scale of evolution. "How can you love God whom you have not seen when you do not love your brother whom you have seen?" But this 'God' is not the Personal God of the sects; this 'Brotherhood' is not an abstraction. Back of all ideas of a personal god lies the desire for selfish liberation from our "uncomfortable brothers," for freedom from personal responsibility—not *for* them, but *to* them. Masters are concerned with Man; They never cease working with and for the "great orphan—Humanity." If we would follow Their example we shall have no criticism, no sarcasms, for our brothers, though at every turn we shall strive to instill correct ideas. Nor must we grow impatient if our brothers do not respond. If we ourselves build altars of self-sacrifice in our own hearts, others, warmed unknowingly, will search in their turn, and searching, find the way to selfless righteousness.

In striving to become, or in becoming, merely "good" ourselves, the odor of sanctity will intoxicate us, and we, too, will fall. Personal goodness is not Brotherhood, any more than personal bad-

ness. True Brotherhood is *Manas*—is understanding, is Individuality. Individuality is not isolation; the very word means undivided, means that there is a plane of being where Brotherhood does not need to be talked about, for it *is*. If we try to rise to that state of being in any personal sense, Nature will have none of us. Self-righteousness is the edification of the personal self—is the "heresy of separateness."

This "Separateness" is not the Man, though it exists in him—is his idea of Self. We cannot change another's ideas of Self, any more than he can change ours. Each must learn for himself, must learn to regard his own human nature as "not himself, but that thing which he has with pain created"—and therefore can be conquered only with pains. The atonement, the fruit of self-scrutiny, is the "knowledge how to control and use the self." The consolation in the struggle is that, seeing what he has created, he knows that he can create better, and the awakened sense of Justice, of Brotherhood, will sustain his efforts.

Self-righteousness sees only its own virtues, sees only another's shortcomings. We do not know their causes, save as we see them in ourselves, by which we know our widely different deeds have often a common source. The good and virtuous man who has acquired and appropriated the best in human nature, and who therefore finds himself liened to those who may be for the moment on the shadowy side of that same human nature, may guard himself against the deadly sin of self-righteousness by reflecting on these words of a Teacher, one who knew human nature and had no condemnation in his heart for any man:

"If you find friction between yourself and another or others never stop to think where they are wrong. Everybody is always wrong somewhere; and, apart from that, it would be easy enough to find their errors in your own imagination. Their errors real or imaginary are no concern of yours, are not your duty, need not and should not be considered by you. For you to do so is for you to make 'an occult break.' What concerns you and what is your duty, is to discover wherein *you* have been at fault. If, on finding friction of any sort, you will look back over your past thoughts and words and deeds, you will surely find you have erred either directly or indirectly, by leaving something undone or unsaid. By living that way you will learn a good deal about yourself, while by looking for and noting the possible faults of others—no matter how greatly they have sinned in your opinion—you will learn nothing and merely prove yourself an ass."

PROBLEMS OF STUDENTS

HUNDREDS of books have been written during the past few years carrying the titular or implied announcement that they are "Theosophical." More are appearing all the time. Yet the authentic texts of the teachings, as set forth in the writings of H. P. Blavatsky and W. Q. Judge, were published between 1877 and 1896: books available today, and as fresh and vital and consistent as ever. What to do when asked about this, that or the other "Theosophical" book that is known to deflect the lines of the true teachings?

This is a question that comes before almost every student again and again. Inquirers are forever asking, not for information about Theosophy, but where to secure some particular book—which the student knows to be the output of some writer whose "Theosophy" is perverted, and whose influence is disintegrating and degrading to a susceptible reader without firm foundation in the fundamentals of Theosophy itself. The student asked does not want to appear "dogmatic;" also, he often fears that the enthusiastic and newly interested inquirer may be turned away from examination of the true teachings if the "doctored" Theosophy of the book in question is slightingly referred to—just as children sometimes *will have* something they are told may be harmful. Yet the utter necessity of a timely word of warning is felt; there is a responsibility that cannot be gainsaid. To exhibit a flabby "tolerance" is to avoid the issue. What to say? What to do? The inquirer, it should be noted, has not asked for Theosophical information, but only for a certain book.

As for an exact answer to the question, "What to say," and to the related question, "What to do?"—it all depends. "Circumstances alter cases" is a true and occult saying. Some natures are such that a direct "I do not know" is the only possible answer to their query; otherwise they will think their informant has an axe to grind. Others resent well-meant and perchance valuable information; to try to give it is merely to commit offence in their eyes, and throw them off the track farther than ever. It is evident that wisdom and depth of perception are called for, in order to be able to help others, although the fact need not discourage anybody nor prevent him from trying to help. How else shall one learn than by practice? And if he is observant, calm and steady, and refuses to let himself become upset by success or failure, he shall learn in the progress of time to deal effectively and helpfully even with the crass, the obtuse, the suspicious—even with the vicious.

But the average inquirer will not be unready to consider well-meant and reasonably tactful information. It need not be advanced as a *warning*. It can be that, though put in quite another guise. One way to do this when asked about some book known to be of the "new" order, is to counter, "Why not go to the source-teachings of Theosophy, and thus get at what the philosophy really is? Experience has shown that thus only can one secure a basis by which to judge it for oneself." This will call for some sort of response that provides a natural opening for further talk, and in itself cannot create opposition. Thereupon the student can feel his way along, to speak without dogmatism of the real Teachers and teachings. To a simple mind an illustrative phrase such as the following is sometimes helpful: "If you want pure water, you will not care to drink 'way down in the stream somewhere, but will prefer to go to the spring at the source, before contamination can have set in." This sounds reasonable, because it *is* reasonable.

One requirement that cannot be too often emphasized is the necessity of self-control, of dealing calmly and patiently with inquirers. It is but natural for the true student to feel indignant at the way some "Theosophical" writers have perverted the teachings, and that this indignation should rise to the surface even at the mention of such authors' names. But the inquirer seldom knows anything of the implications aroused by his questions, and his reaction to half-suppressed but apparent ill-feeling will be: "These Theosophists are no better than the Christians; how they love one another!"

The facts being what they are, and the student himself acquainted with them, the problem always is, how best to present them. This will never be solved under stress of feeling, nor by condemnation. Furthermore, a quiet confidence in the *true* line, and a reliance upon it that removes obstacles and melts opposition, will not be had so long as a student can be upset and unbalanced by mere mention of the false line. The pairs of opposites exist throughout nature, and must be viewed dispassionately to be understood and effectively dealt with.

Sometimes it is helpful to call the attention of the inquirer to the fact that sectarianism has arisen in Theosophical circles, just as it always does in the religions. What is the cause of its rise? Honest differences of opinion at times; but more often the aberrations of some person, or an irrepressible desire to lead. The great desideratum is to *get behind* the sectarian divisions to the religion or philosophy itself as originally stated. Then one can form his own opinions upon its truth and value, without regard to sectarian interpretations

or the beliefs or speculations of any person or persons. The student of religions finds it difficult, even impossible, to do this as the original impulse is seldom committed to writing. Not so in the case of Theosophy: the Teacher's own presentation as published during her lifetime is available to present-day students in authentic texts—he *can* go to the Source-teachings. This can be quietly pointed out.

The list of true books is a small one—not over a dozen volumes. Of false, misleading or unnecessary volumes there are hundreds. Some "Theosophical" publishers are continually issuing new books, for business reasons, or to keep their leader-owners in the public eye. To the thoughtful mind this should tell its own story; and when an inquirer begins to understand what Theosophy really is, it *does* tell the story—a sorry story indeed!

The inquirer, then, cannot be effectively "handled" in any cut-and-dried fashion. Flexibility of treatment, within certain general lines that experience has proven sound is necessary. But more than that, let every true student remember that he is dealing with human hearts as well as heads, and that only a compassionate and brotherly heart can speak with power to another. With this deep truth energized and persistently held in mind and life, together with practical common-sense experience in trying to help others, the student must in time develop the faculty of working with and for the inquirer full-heartedly and confidently. Law rules, and Law is beneficent; it can be trusted.

THE THEOSOPHIST'S NEW YEAR

It is January the 4th which ought to be selected by the Theosophists—the Esotericists especially—as their New Year. January is under the sign of Capricornus, the mysterious *Makara* of the Hindu mystics—the "Kumaras," it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha, or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom. Whether called Budh or *Budhi* by its Aryan name, *Mercurios,* the son of *Coelus* and *Hecate* truly, or of the *divine* (white) and infernal (black) magic by its Hellenic, or again Hermes or Thoth its Greco-Egyptian name, the day seems in every way more appropriate for us than January 1, the day of Janus, the double-faced "god of the time"-*servers.* Yet it is well named, and as well chosen to be celebrated by all the political Opportunists the world over.—*H. P. B.*

SCIENCE AND THE SECRET DOCTRINE

XI

> The Darwinian theory . . . of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (*Secret Doctrine,* 1888, I, 219).
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> Complete the physical plasm . . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it. (*S. D.,* I, 224).

DOCTOR H. S. Jennings, Professor of Biology at Johns Hopkins University, is one of the foremost American authorities on genetics. An output of his is highly valuable to the Theosophist, not only because it is from a solidly scientific viewpoint, but also because Prof. Jennings is by preference a mechanist.

Prof. Jennings has, in *Plain Talk* for April, 1928, an article much too long to be dealt justice here, but which Theosophists should take care to study. Prof. Jennings reviews the claims of the eugenists, and then answers them dispassionately at length. The fact that he obviously leans toward the elevation of the race by such means, and is seeking to make clear the obstacles in the way of the eugenic program rather with a view to aiding it than otherwise, emphasizes the fact that his conclusions are definitely unfavorable. On the whole, they are a drastic exposure of the fallacies of that worst of all pseudo-scientific cults, which most insistently pries into the mysteries of human generation.

The prime difficulty with the program, says Dr. Jennings, is that while we "know" that characteristics are "produced" by the arrangement of the genes, we have no way of isolating them, as the Eugenist thinks. Ninety per cent of the defective genes are carried by normal or superior people; it is only under certain circumstances, or upon becoming linked with like unfavorable genes in a mate—apparently normal or otherwise—that they "produce" feeble-mindedness, criminality, or other undesirabilities.

> The hopes for any rapid effectiveness of this plan lie in the deceptive maxim that like produces like. In relation to the

> human characteristics on which depend "superiority" and "inferiority" this maxim is largely fallacious. The "inferior" individuals possess largely the same genes as the "superior" ones, but in less fortunate combinations. One may possess all that bring a man into the distinguished class, except ambition, or industry, or patience, or obstinacy. Or his genes may predispose him to disdain of worldly distinction, to cynicism, or to a scattering of his efforts on many objects of interest. Mated with another undistinguished individual who possesses, hidden or manifest, genes that supply these missing qualities, certain of the offspring may receive a combination that includes all that is required for distinction. Such is in large measure the origin of superiority, of genius. At renewed reproduction, the combination that produced the distinguished individual is taken apart; the offspring may relapse into normal obscurity.

The whole future possibility of practically applying eugenics, he says, lies in learning some way to recognize the *normal* carriers of defective genes; a way not now in sight. It will then be necessary to bring these normal carriers to cease propagating, and the millenium will be at hand. But meantime, recognition of these defects is obscured by the linkage between heredity and environment—both of them, Theosophically speaking, branches of Karma—so that the following condition exists:

> At that future time it will be still more important than now to know what serious troubles are due mainly to single-gene defects. To determine this, the investigator must employ the method that the animal or plant builder uses; he must remove the environmental conditions that induce defectiveness, that thus mask the distinctive effect of the genes. Measures of public health must be carried out, overwork and bad conditions of living done away with, faults of diet, both quantitative and qualitative, corrected, economic ills conquered, grinding poverty abolished. When these things are done, when the human plant is given conditions under which it can unfold its capabilities without stunting, poisoning and mutilation by the environment, then will it be possible to discover what defects are due primarily to defective genes, and to plan such eugenic measures as are practicable. *If eugenics discourages improvement of conditions, imposing itself as a substitute, the world will be the worse for the eugenic agitation.*

And, says the Professor, it may well be that the chief contribution eugenics can make to the welfare of humanity will be an insistence upon such amelioration. Such insistence, however, we have yet to see initiated by this body of monomaniacs. Moreover, a statement by the President of the American Eugenics Society, quoted by Dr. Jennings, shows definitely that they hold such ameliorative efforts in contempt, and seek to replace them. Eugenics is

thus a double danger to society; not only because of its advocacy of a beastly conception of the nature of man, but because it seeks to detract from, and block the efforts of social workers of all other kinds, upon which efforts its own only possibilities depend. The Editor of *Plain Talk* inserts some notes in the article, of a sharper expression than that of Dr. Jennings; and since the latter must have seen them in the proof, it is to be taken that he does not find them objectionable.

Says the Editor:

> Genes determine character, but under diverse conditions the same set of genes will produce diverse results. The eugenists have more to learn than the mere mating of two "perfect" bodies —which, even under normal conditions, may reproduce utter mediocrities.
>
> Eugenists rather restrictedly base their theory on heredity, but "differences due in one case to heredity may be due in another to environment." Further, there is no warrant that defects and diseases among humans will not pass to a future generation. What price eugenics?
>
> . . . . . .
>
> "The genes . . . are simply chemicals," Dr. Jennings has elsewhere written. "The characteristics of the adults are no more present in the germ cells than are those of an automobile in the metallic ores out of which it is manufactured."
>
> How, then, may the eugenists mate male and female, and, within a half dozen generations, determine the characteristics of a strain—much less create the perfect child? And mentally, what is the perfect child?
>
> Nature's law of making the normal gene take over the entire work of the gene pair when one is defective has produced more healthy offspring than eugenics ever has.

"What price eugenics?" asks the Editor. To which we reply, "The price of thirty pieces of silver—for the betrayal of countless Egos seeking the voluntary dungeons of human flesh wherein they may expiate the sins of ages, and come again purged, with 'better bodies and brighter brains!' "

Dr. Jennings lays himself open to some sharp criticisms for speaking of the *interpretations* of his school of thought as *facts*— and also for contradicting himself therein. And to say that the combinations of genes "produces" human traits—even granted that their action is as intimately connected therewith as supposed—is as much as to say that written characters "produce" the idea in the mind of the writer and reader. And if one merely takes another point of view upon the same identical facts, the genes can be seen as signal flags indicating the character and possibilities of that which lies behind—not as the "producers" thereof.

Now let us leave this controversial battlefield, on which the feet slide so unpleasantly in the debris of souls slain in Great Conflict, blinded by the illusions of matter, the mask of the Real; and essay a voyage upon the mysterious waters of life. Not that port can ever be reached in this day and age, but that the loom of distant coasts may be discerned for the heartening of future efforts . . .

The Universe is built upon form and number; it is not for nothing that biology has found the genetic relationships to be mathematical, nor is the discovery worthless.

The present accepted basis of genetics is Mendelian; it is held that there is a distinct germ-cell lineage which procreates itself from individual to individual, maintaining itself while giving rise to the body-cells; a theory first erected by Weismann and pronounced "almost true" by Madame Blavatsky; of it Professor H. H. Newman says:[1]

> This epoch-making theory of Weismann's has naturally undergone some changes, as the result of new discoveries. It is no longer believed that the germ plasm is really independent of the body, nor that it is absolutely stable, as Weismann at one time held. There is no doubt that the germ cells and the germ plasm are physiologically related to other cells and to other plasms, and similarly there is no doubt that the germ plasm although very stable can and does change its constitution under some rare conditions. But in the main, the germ plasm theory is accepted by the great majority of biologists to-day, and recent work in genetics and cytology has brought many confirmations of this theory.

The carrier portions of the germ cells are termed "chromosomes," from their susceptibility to staining with coloring matter; they take various forms, curved or straight; at certain stages they form lines of "chromomeres" like strings of beads, with no two beads alike, the chromomeres being still tinier elements. Heredity is supposed to be "carried" by these elements in a manner undetermined. Each animal species has a definite number of chromosomes, and presumably of chromomeres, the same in each sex. Upon the conjugation of the cells contributed by male and female, there is a uniting and redivision of the chromosomes in such wise that the final cell has an equal amount of the substance from each of the uniting cells—an extremely complex process of many steps. Upon the redivision of cells to form the growing embryo, the process is so regulated throughout that each cell has exactly the same proportion of chromosome elements throughout the body. When a germ cell is to be produced, the process differs in that by a further complication, the double content of chromosomes due to the fusion of male

[1]Readings in Evolution, Genetics, and Eugenics, p. 331.

and female cells is cut in half, to the quantity of one original cell, *but carefully divided so that its final content is drawn equally from both sexes.* It is held biologically, then, that the individual traits are due to the combinations of a definite number of chromosomes. Specifically with regard to man, there are twenty-four pairs; giving rise to 16,777,216 possible combinations, or possible entire human characters, from the mating of one pair. In other words, if the laws of chance are considered to rule, one couple would have to produce 16,777,216 children in order to have two identical characters in the family! Prof. Newman states that the number of possible combinations is greatly increased by the transfer of chromatin material between certain chromosomes. What determines the natures of the combinations which actually occur? Science says chance; Theosophy says, the Karma of the incoming individual, under Law.

As to the qualitative difference between the chromosomes of the species, science can but recognize it, but can say nothing of its source; the tobacco plant has the same number of combinations as man; but the natures of the species are hardly the same, for there is something in man which uses its mathematical opportunities to far greater effect! As to the production of defects, this can only occur when two persons mate whose chromosomes are defective in the *same* respect; a relatively rare happening, but whose actual occurrence shows how horribly tainted is the whole heredity of the race. That is to say, in all mating there is a factor of safety of two, for every defect. Nor does all this take into account the vast qualitative difference which may exist between apparently identical chromosomes of differing heredity. "What price eugenics," indeed!

This is the simplest possible view of modern genetics; the further study of it is simply the study of how one difficulty after another arose in its practical demonstration, until the present structure is a wondrous compound of theory upon theory; one elaborated to explain the defects of another until the mind is lost in the maze; a towering structure with but a slight foundation of microscopic and statistic observation; a structure so much discussed, written about, and so mentally incorporated as a habit of thought, as to have assumed an appearance of solidity where there is in reality far more of fancy than of fact.

But as to the underlying realities: it is fundamental, then, that either the chromosomes themselves contain, not only the intelligence of the future being, but also that intelligence which goes into his bodily construction; or else that the mathematical arrangements are

the outward and visible signs of a giant intelligence working the abacus behind the scenes. To embrace the first is to admit the immanence of life, and consciousness in all matter—more than that, its present working possession of the intelligence of man, and of greater than man—for upon chemical analysis the chromosome shows nothing which may not be found in the inorganic kingdoms. To embrace the second is to throw oneself into the arms of the deists, of the special creationists.

Then, why not admit the Theosophical view; that though matter *is* life, that it too has soul, consciousness, and spirit, yet all its intelligence is graded along an infinite ladder of being. Dumb matter can no more develop the consciousness of man in the space of a man's life than a stone can become a scholar. But suppose that there are other forms of matter, immortal forms; *living* no more, no less, than the stone lives, but having erected the same Life to great heights of intelligence through aeons of consolidated experience? Suppose that the construction of a human body is a thing planned by invisible life, limited indeed in its capacities, but perfect within its own limits; that there is a primal pattern for each man, altered from age to age by his use thereof, his understanding or misunderstanding of the spiritual laws of health; a pattern resting in the invisible as the sole guide perceptible to *that* which has the duty of building the form; a *magnetic* pattern which draws about itself the visible matter of the physical body as made available to it through the carefully elaborated channels of attraction thus studied by scientific genetics? For all accretion must proceed by affinities; it is not for nothing that nature provides in the cell that great number of material ties, made of matter elaborated for the purpose through ages.

The nervous system is constructed first: it is the very channel of communication for the whole future being; it is electro-negative to the rest of the body, and upon it depends very greatly, even as admitted by science, the inheritance and growth of any animal body.[2] In the growth of living things there precedes and guides, the mysterious power first discovered by Prof. Alexander Gurwitsch[3], confirmed by German biologists, taken up by the Siemens Electric Company, and connected with the growth of cancer by Drs. Hauser and Vale. Says the scientific despatch: "It appears that there is an energy active in vital processes, an immaterial radiation of the nature of light but of too high a frequency to be detected by our

[2]Prof. Albert P. Mathews, in *Science*, Dec. 23, 1928.
[3]*Science*, June 15, 1928.

eyes!" A mysterious radiative energy going ahead of the development of living growth; a later extension of the nervous system along the lines thus laid down; the organs built up around these nervous channels—all of it growth from above downward, from the ideal to the concrete, now scientifically discovered! Yet science is as ignorant now as on the day of its printing, of all that is implied.

> The astral body is made of matter of very fine texture as compared with the visible body, and has a great tensile strength, so that it changes but little during a life-time, while the physical alters every moment. And not only has it this immense strength, but at the same time possesses an elasticity permitting its extension to a considerable distance. It is flexible, plastic, extensible, and strong. The matter of which it is composed is electrical and magnetic in its essence, and is just what the whole world was composed of in the dim past when the processes of evolution had not yet arrived at the point of producing the material body for man. But it is not raw or crude matter. Having been through a vast period of evolution and undergone purifying processes of an incalculable number, its nature has been refined to a degree far beyond the gross physical elements we see and touch with the physical eye and hand.
>
> The astral body is the guiding model for the physical one, and all the other kingdoms have the same astral model. Vegetables, minerals, and animals have the ethereal double, and this theory is the only one which will answer the question how it is that the seed produces its own kind and all sentient beings bring forth their like. (*Ocean of Theosophy,* 1893, p. 39-40).

But science is being forced by its own discoveries and its own puzzles. Says Dr. Frank Lillie[4], the problem of the duality of life seems irresolvable in the matter of the genes which remain the same throughout the body growth which never stands still from germ to old age.

Why should there by any mystery—any mystery save the ultimate one of the nature of that eternal *Be-ness* which constitutes all things, and which is itself *Life?* These "mysteries" are created by the stubbornness of the modern pride of learning; by the indomitable determination to set the unreal in place of the real, to regard generation as from below upward instead of from above downward; to regard That which forever rides upon, uses, and manifests through, the forms of matter, as the *product* of those forms. That indeed is the "dark mystery" of the human mind; the worship of the Great Illusion which destroys sight and balks understanding, without limit or mercy!

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[4]University of Chicago; see *Science,* October 21, 1927.

DUTY—AND KARMA*

SUCH words as *Karma* and *Dharma* are not understood. *Dharma* means *Law,* and is generally turned into *duty,* or said to refer merely to some rule depending upon human convention, whereas it means an inherent property of the faculties or of the whole man, or even of anything in the cosmos. Thus it is said that it is the duty, or Dharma, of fire to burn. It always will burn and thus do its whole duty, having no consciousness, while man alone has the power to retard his "journey to the heart of the Sun," by refusing to perform his properly appointed and plainly evident Dharma.

If you will read the *Bhagavat-Gita,* especially chapters II and III, I think you will find much to help you. There it says: . . . "perform thy duty . . . and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure." There is great encouragement in Krishna's words to Arjuna in the second chapter: "In this system there is no destruction of or detriment to one's efforts; even a very small portion of this duty delivereth a man from great fear." Krishna then insists on the scrupulous performance of natural duty. "And considering thine own duty as a Kshatriya, thou art not right to waver. For there is nothing better for a Kshatriya than lawful war."

In order to see more clearly the occasion for his insistence upon performance of duty, we must remember that at the opening of the battle Arjuna "threw down his bow and arrows." This, in India, meant that he then resolved to desert the circumstances in which Karma had placed him and *to become an ascetic,* or, as has been frequently proposed by Western students, he wished to get away from a state of Society which offered apparent obstruction to spiritual culture. But Krishna refers him to his birth in the Kshatriya—or Warrior—caste, and to the natural duty of a Kshatriya, which is war. The natural caste of Arjuna might have been represented as that of Merchant, but wisely it was not, for this is the book of action, and only a warrior fitly typifies action; so his natural duty will stand for whatever be that of any man. We are not to shirk our Karma; by abhorring it we only make new Karma. Krishna then proceeds to exhort Arjuna again to perform the duties appointed to him, and urges him to do it on the ground that he being a great man should set a good example that the lower orders would follow, saying, "He who understands the whole universe should not cause these people, slow and ignorant of the universe, to relapse from their duty."

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*Excerpted from the writings of Wm. Q. Judge.

The forsaking of worldly action—called *sannyas*—is the same as what is known in Europe as the monastic life, especially in some very ascetic orders. Adopted selfishly under a mistaken notion of duty it cannot be true devotion. It is merely an attempt to save oneself. The course adopted by some Theosophical students very much resembles this erroneous method, although it is practised in the freedom of the world and not behind monastery walls. To-day, just as then, there are those who think true renunciation consists in doing nothing except for themselves, in retiring from active duties, and in devoting their attention to what they are pleased to call self-development. Truly they sought for equal-mindedness, but failed to see that it can only be acquired through right performance of duty, and not by selecting the duties and environments that please us. We have a duty to see that we do all we can *in our own place* as we see best, undisturbed and undismayed by aught.

The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma—our whole duty.

For nearly twenty centuries the Western nations have been building up the notion of a separate I—of *meum* and *tuum*—and it is hard for them to accept any system which goes against those notions. As they progress in what is called material civilization with all its dazzling allurements and aids to luxury, their delusion is further increased because they appraise the value of their doctrine by the results which seem to flow from it, until at last they push so far what they call the reign of law, that it becomes a reign of terror. All duty to their fellows is excluded from it in practice, although the beautiful doctrines of Jesus are preached to the people daily by preachers who are paid to preach but not to enforce, and who cannot insist upon the practice which should logically follow the theory because the consequences would be a loss of position and livelihood.

The only way to prepare the way for the advent of a favorable Yuga, and for the increase of the number and greatness of Mahatmas, is to establish gradually the conditions for the leading of a true household life. I should unhesitatingly state, that that is the duty of earnest Theosophists and real philanthropists. Let it not be understood at all, that I mean by "family duties" and "national duties," false attachments to the family or to the nation. If family duties are taken care of, our duties to the nation and to humanity would, to a greater extent, take care of themselves unimpeded.

What then is the panacea finally, the royal talisman? It is Duty, Selflessness. Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal.

SELF-DEPENDENCE

CHARACTERISTIC of American society is the empowering of organized groups to determine the thoughts and actions of their members and through them the public's. This characteristic has its roots in the nation's religious background.

Organized religion demands of its membership unqualified acceptance, whether consistent with reason and experience or not, of an external power or person whose existence has never been demonstrated. It requires, further, the acceptance of the organization as Agent of that power itself on the authority of certain writings whose composers are unknown and whose teachings have not been checked with and verified by the experiences of mankind.

The whole effect of church training is to inhibit self-dependence and the development of a sense of responsibility. Hence, any organization is the last thing to turn to for spiritual guidance. It always, through its government by selected persons, establishes personal standards, considerations and favoritism. These, because separating him from his fellow men, prevent the individual from understanding both them and his own nature, making impossible a true realization of the Self and a profound conviction of Universal Brotherhood.

Only by standing alone, free from man-made restraints and "quit of the priests and books," will a human being begin to understand his destiny. Spiritual knowledge comes slowly. "The first step is to benefit mankind," a great Teacher said. This is a step which, while the first, remains the pacemaker for all succeeding steps; it is the keynote of life's harmony.

An idea is obtained of "living to benefit mankind" by recognizing one's self as a soul having a mind, a body and all its phases of passion, emotions, desires and sensations under control, instead of being driven hither and thither by them. A soul must live as soul in the light and under the guidance of the only God there is—the Spirit of that soul which is in each individual the same as in every other. Here is to be found the unity of all souls, one with another, a unity which makes us our brother's keeper in the sense that we are responsible for injury which comes to him through thinking our thoughts, in emulating our acts.

There can be no separation of individuals into good and evil. The good we do benefits all men; the evil hinders their growth. We are vitally a part of each other in a very real and active Brother-

hood. The relationship, the faculty which makes this a truth, is natural law which strives to preserve harmony and maintain equilibrium. Paul emphasized it when he warned, "Be not deceived; whatsoever a man soweth, that shall he also reap." It is the law called Cause and Effect, Karma, the law which brings into being, sustains and perfects life.

Our intelligence, our constantly developing power of knowing right from wrong makes us a part of that law—that law itself, when every experience is digested and the lesson from it applied in subsequent action. With us, and with us only, rests our fate in this life and in lives to come.

We need not ask for authority in our pursuit of the Eternal. There is no such thing as authority in spiritual teachings save the inherent authority that the teaching itself carries. The great fundamental to be grasped is self-knowledge, and, in knowing ourselves, that we be resolutely self-ruled according to the dictates of our true and immortal nature.

Self-dependence does not imply that braggart "independence" that is in fact the very apex of the separative modulus of life so characteristic of western peoples. Nor does it call for the ignoring of the thoughts, opinions, theories—even the religions—of other men. All human endeavor is of value, if for no other reason than that it is an expression of human consciousness; but only the truly self-dependent can estimate its value, and select of its fruitage that which is nourishing and beneficial to the soul.

Respect for faith, wherever found and upon whatever placed, is needed. "Faith is a mighty engine," says a Teacher—and itself is a power of the soul of him who possesses it. But faith is not knowledge. "He who believes his own religion on faith," writes H. P. B., "will regard that of every other man as a lie, and hate it on that same faith." The foundation of the faith, then, is to be questioned. The self-dependent are possessors of a mighty faith indeed: faith in themselves and the selves of all beings, since all, all, are rays from and one with the One Self. Self-dependence implies a broad and humanizing catholicity, a recognition of One Life in all, as in oneself. The self-dependent see no barriers between heart and heart, between soul and soul. They are great compassionators, altruists *pur sang*. To them "authorities" are no more than stained glass windows looking out on the pure white light of Life. The One who looks through the window is the One they seek. That One is its own authority.

WAS CAGLIOSTRO A "CHARLATAN?"*

> To send the injured unredressed away,
> How great soe'er the offender, and the
> wrong'd
> Howe'er obscure, is wicked, weak and vile—
> Degrades, defiles, and should dethrone a
> king.
>
> SMOLLETT.

THE mention of Cagliostro's name produces a two-fold effect. With the one party, a whole sequence of marvellous events emerges from the shadowy past; with others the modern progeny of a too realistic age, the name of Alexander, Count Cagliostro, provokes wonder, if not contempt. People are unable to understand that this "enchanter and magician" (read "Charlatan") could ever legitimately produce such an impression as he did on his contemporaries. This gives the key to the posthumous reputation of the Sicilian known as Joseph Balsamo, that reputation which made a believer in him a brother Mason say, that (like Prince Bismarck and some Theosophists) "Cagliostro might well be said to be the best abused and most hated man in Europe." Nevertheless, and notwithstanding the fashion of loading him with opprobrious names, none should forget that Schiller and Goethe were among his great admirers, and remained so to their deaths. Goethe while travelling in Sicily devoted much labour and time to collecting information about "Guiseppe Balsamo" in his supposed native land; and it was from these copious notes that the author of Faust wrote his play "The Great Kophta."

Why this wonderful man is receiving so little honour in England, is due to Carlyle. The most fearlessly truthful historian of his age—he, who abominated falsehood under whatever appearance—has stamped with the *imprimatur* of his honest and famous name, and thus sanctified the most iniquitous of historical injustices ever perpetrated by prejudice and bigotry. This owing to false reports which almost to the last emanated from a class he disliked no less than he hated untruth, namely the Jesuits, or—lie incarnate.

The very name of Guiseppe Balsamo, which, when rendered by cabalistic methods means "He who was sent," or "The Given," also "Lord of the Sun," shows that such was not his real patronymic. As Kenneth R. H. Mackenzie, F. T. S., remarks, toward the end of the last century it became the fashion with certain theosophical professors of the time to transliterate into Oriental form every name

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*This article was first printed by H. P. Blavatsky in *Lucifer* for January, 1890.

provided by Occult Fraternities for disciples destined to work in the world. Whosoever then, may have been Cagliostro's parents, their name was not "Balsamo." So much is certain, at any rate. Moreover, as all know that in his youth he lived with, and was instructed by, a man named, as is supposed, Althotas, "a great Hermetic Eastern Sage" or in other words an Adept, it is not difficult to accept the tradition that it was the latter who gave him his symbolical name. But that which is known with still more certainty is the extreme esteem in which he was held by some of the most scientific and honoured men of his day. In France we find Cagliostro,—having before served as a confidential friend and assistant chemist in the laboratory of Pinto, the Grand Master of the Knights of Malta —becoming the friend and *protégé* of the Prince Cardinal de Rohan. A high born Sicilian Prince honoured him with his support and friendship, as did many other noblemen. "Is it possible, then," pertinently asks Mackenzie, "that a man of such engaging manners could have been the lying impostor his enemies endeavoured to prove him?"

The chief cause of his life-troubles was his marriage with Lorenza Feliciani, a tool of the Jesuits; and two minor causes his extreme good-nature, and the blind confidence he placed in his friends —some of whom became traitors and his bitterest enemies. Neither of the crimes of which he is unjustly accused could lead to the destruction of his honour and *posthumous* reputation; but all was due to his weakness for an unworthy woman, and the possession of certain secrets of nature, which he would not divulge to the Church. Being a native of Sicily, Cagliostro was naturally born in a family of Roman Catholics, no matter what their name, and was brought up by monks of the "Good Brotherhood of Castiglione," as his biographers tell us; thus, for the sake of dear life he had to outwardly profess belief in and respect for a Church, whose traditional policy has ever been, "he who is not *with us* is *against* us," and forthwith to crush the enemy in the bud. And yet, just for this, is Cagliostro even to-day accused of having served the Jesuits as their spy; and this by Masons who ought to be the last to bring such a charge against a learned Brother who was persecuted by the Vatican even more as a Mason than as an Occultist. Had it been so, would these same Jesuits even to this day vilify his name? Had he served them, would he not have proved himself useful to their ends, as a man of such undeniable intellectual gifts could not have blundered or disregarded *the orders of those whom he served.* But instead of this, what do we see? Cagliostro charged with being

the most cunning and successful impostor and charlatan of his age; accused of belonging to the Jesuit Chapter of Clermont in France; of appearing (as a proof of his affiliation to the Jesuits) in clerical dress at Rome. Yet, this "cunning impostor" is tried and condemned—by the exertions of those same Jesuits—to an ignominious death, which was changed only subsequently to life-long imprisonment, owing to a mysterious interference or influence brought to bear on the Pope!

Would it not be more charitable and consistent with truth to say that it was his connection with Eastern Occult Science, his knowledge of many secrets—deadly to the Church of Rome—that brought upon Cagliostro first the persecution of the Jesuits, and finally the rigour of the Church? It was his own honesty, which blinded him to the defects of those whom he cared for, and led him to trust two such rascals as the Marquis Agliato and Ottavio Nicastro, that is at the bottom of all the accusations of fraud and imposture now lavished upon him. And it is the sins of these two worthies—subsequently executed for gigantic swindles and murder—which are now made to fall on Cagliostro. Nevertheless it is known that he and his wife (in 1770) were both left destitute by the flight of Agliato with all their funds, so that they had to beg their way through Piedmont and Geneva. Kenneth Mackenzie has well proven that Cagliostro had never mixed himself up with political intrigue—the very soul of the activities of the Jesuits. "He was most certainly unknown in that capacity to those who have jealously guarded the preparatory archives of the Revolution, and his appearance as an advocate of revolutionary principles has no basis in fact." He was simply an Occultist and a Mason, and as such he was allowed to suffer at the hands of those who, adding insult to injury, first tried to kill him by life long imprisonment and then spread the rumour that he had been their ignoble agent. This cunning device was in its infernal craft well worthy of its primal originators.

There are many landmarks in Cagliostro's biographies to show that he taught the Eastern doctrine of the "principles" in man, of "God" dwelling in man—as a potentiality *in actu* (the "Higher Self")—and in every living thing and even atom—as a potentiality *in posse,* and that he served the Masters of a Fraternity he *would not* name because on account of his pledge *he could not.* His letter to the new mystical but rather motley Brotherhood the (Lodge of) Philalethes, is a proof in point. The Philalethes, as all Masons know, was a rite founded in Paris in 1773 in the *Loge des Amis*

Réunis, based on the principles of Martinism,* and whose members made a special study of the Occult Sciences. The Mother Lodge was a philosophical and *theosophical* Lodge, and therefore Cagliostro was right in desiring to purify its progeny, the Lodge of Philalethes. This is what the *Royal Masonic Cyclopaedia* says on the subject:—

> "On the 15 February 1785 the Lodge of Philalethes in solemn Section, with Lavalette de Langes, royal treasurer; Tassin, the banker; and Tassin, an officer in the royal service; opened a Fraternal Convention, at Paris. . . . Princes (Russian, Austrian, and others), fathers of the Church, councillors, knights, financiers, barristers, barons, Theosophists, canons, colonels, professors of Magic, engineers, literary men, doctors, merchants, postmasters, dukes, ambassadors, surgeons, teachers of languages, receivers-general, and notably two London names,—Boosie, a merchant, and Brooks of London—compose this Convention, to whom may be added M. le Count de Cagliostro, and Mesmer 'the inventor' as Thory describes him (*Acta Latomorum,* vol. ii. p. 95), 'of the doctrine of magnetism!' Surely such an able set of men to set the world to rights, as France never saw before or since!"

The grievance of the Lodge was that Cagliostro, who had first promised to take charge of it, withdrew his offers, as the "Convention" would not adopt the Constitutions of the Egyptian Rite, nor would the *Philalethes* consent to have its archives consigned to the flames, which were his conditions *sine qua non.* It is strange that his answer to that Lodge should be regarded by Brother K. R. H. Mackenzie and other Masons as emanating "from a Jesuit source." The very style is Oriental, and no European Mason—least of all a Jesuit—would write in such a manner. This is how the answer runs:—

> . . . "The unknown grand Master of true Masonry has cast his eyes upon the Philaletheans. . . . . Touched by the sincere avowal of their desires, he deigns to extend his hand over them, and consents to give a ray of light into the darkness of their temple. It is the wish of the Unknown Great Master, *to prove to them the existence of one God*—the basis of their faith; *the original dignity of man; his powers and destiny.* . . . It is by deeds and facts, by the testimony of the senses, that they will know GOD, MAN and *the intermediary spiritual beings* (*principles*) *existing between them;* of which *true* Masonry gives the symbols and indicates the real road. Let them, the Philalethes embrace the doctrines of this real Masonry, submit to the rules of its supreme chief, and adopt its constitutions. But above all let the Sanctuary be purified, let the Philalethes know that light can only descend into the Temple of Faith (based on knowledge), not

*The Martinists were Mystics and Theosophists who claimed to have the secret of communicating with (Elemental and Planetary) Spirits of the ultramundane Spheres. Some of them were practical Occultists.

into that of Scepticism. Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected."

In the Occult phraseology of certain Occultists "Father, Son and Angels" stood for the compound symbol of physical, and astro-Spiritual MAN.* John G. Gichtel (end of XVIIth cent.), the ardent lover of Boehme, the Seer of whom St. Martin relates that he was *married* "to the heavenly Sophia," the Divine Wisdom—made use of this term. Therefore, it is easy to see what Cagliostro meant by proving to the Philalethes on the testimony of their "senses," "God, man and the *intermediary* Spiritual beings," that exist between God (*Atma*), and Man (the *Ego*). Nor is it more difficult to understand his true meaning when he reproaches the Brethren in his parting letter which says: "We have offered you the truth; you have disdained it. We have offered it for the sake of itself, and you have refused it *in consequence of a love of forms*. . . . Can you elevate yourselves to (*your*) God and the *knowledge of yourselves* by the assistance of a Secretary and a Convocation?" etc.[1]

Many are the absurd and entirely contradictory statements about Joseph Balsamo, Count de Cagliostro, so-called, several of which were incorporated by Alexander Dumas in his *Memoires d'un Médicin,* with those prolific variations of truth and fact which so characterize Dumas *père's* romances. But though the world is in possession of a most miscellaneous and varied mass of information concerning that remarkable and unfortunate man during most of his life, yet of the last ten years and of his death, nothing certain is known, save only the legend that he died in the prison of the Inquisition. True, some fragments published recently by the Italian *savant,* Giovanni Sforza, from the private correspondence of Lorenzo Prospero Bottini, the Roman ambassador of the Republic of Lucca at the end of the last century, have somewhat filled this wide gap. This correspondence with Pietro Calandrini, the Great Chancellor of the said Republic, begins from 1784, but the really interesting information commences only in 1789, in a letter dated June 6, of that year, and even then we do not learn much.

It speaks of the "celebrated Count di Cagliostro, who has recently arrived with his wife from Trent *via* Turin to Rome. People

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*See the *Three Principles* and the *Seven Forms of Nature* by Boehme and fathom their Occult significance, to assure yourself of this.

[1]The statement on the authority of Beswick that Cagliostro was connected with The *Loge des Amis Réunis* under the name of Count Grabionka is not proven. There was a Polish Count of that name at that time in France, a mystic mentioned in Madame de Krüdner's letters which are with the writer's family, and one who belonged, as Beswick says, together with Mesmer and Count St. Germain, to the Lodge of the Philalethes. Where are Lavalette de Langes' Manuscripts and documents left by him after his death to the Philosophic Scottish Rite? Lost?

say he is a native of Sicily and extremely wealthy, but no one knows whence that wealth. He has a letter of introduction from the Bishop of Trent to Albani. . . . So far his daily walk in life as well as his private and public status are above reproach. Many are those seeking an interview with him, to hear from his own lips the corroboration of what is being said of him." From another letter we learn that Rome had proven an ungrateful soil for Cagliostro. He had the intention of settling at Naples, but the plan could not be realised. The Vatican authorities who had hitherto left the Count undisturbed, suddenly laid their heavy hand upon him. In a letter dated 2 January, 1790, just a year after Cagliostro's arrival, it is stated that: "last Sunday secret and extraordinary debates in council took place at the Vatican." It (the council) consisted of the State Secretary and Antonelli, Pillotta and Campanelli, Monsignor Figgerenti performing the duty of Secretary. The object of that Secret Council remains unknown, but public rumour asserts that it was called forth owing to the sudden arrest on the night between Saturday and Sunday, of the Count di Cagliostro, his wife, and a Capuchin, Fra Giuseppe Maurijio. The Count is incarcerated in Fort St. Angelo, the Countess in the Convent of St. Apollonia, and the monk in the prison of Araceli. That monk, who calls himself 'Father Swizzero,' is regarded as a confederate of the famous magician. In the number of the crimes he is accused of is included that of the circulation of a book by an unknown author, condemned to public burning and entitled, 'The Three Sisters.' The object of this work is 'to *pulverize* certain three high-born individuals.' "

The real meaning of this most extraordinary misinterpretation is easy to guess. It was a work on Alchemy; the "three sisters" standing symbolically for the three "Principles" in their duplex symbolism. On the plane of occult chemistry they "pulverize" the triple ingredient used in the process of the transmutation of metals; on the plane of Spirituality they reduce to a state of pulverization the three "lower" *personal* "principles" in man, an explanation that every Theosophist is bound to understand.

The trial of Cagliostro lasted for a long time. In a letter of March the 17th, Bottini writes to his Lucca correspondent that the famous "wizard" has finally appeared before the Holy Inquisition. The real cause of the slowness of the proceedings was that the Inquisition, with all its dexterity at fabricating proofs, could find no weighty evidence to prove the guilt of Cagliostro. Nevertheless, on April the 7th, 1791, he was condemned to death. He was accused of various and many crimes, the chiefest of which were his being a

Mason and an "Illuminate," an "Enchanter" occupied with unlawful studies; he was also accused of deriding the *holy* Faith, of doing harm to society, of possessing himself by *means unknown* of large sums of money, and of inciting others, sex, age and social standing notwithstanding, to do the same. In short, we find the unfortunate Occultist condemned to an ignominious death for deeds committed, the like of which are daily and publicly committed now-a-days, by more than one Grand Master of the Masons, as also by hundreds of thousands of Kabbalists and Masons, mystically inclined. After this verdict the "arch heretic's" documents, diplomas from foreign Courts and Societies, Masonic regalias and *family relics* were solemnly burned by the public hangmen in the *Piazza della Minerva,* before enormous crowds of people. First his books and instruments were consumed. Among these was the MS. on the *Maçonnerie Egyptienne,* which thus can no longer serve as a witness in *favour* of the reviled man. And now the condemned Occultist had to be passed over to the hands of the civil Tribunal, when a mysterious event happened.

A stranger, never seen by any one before or after in the Vatican, appeared and demanded a private audience of the Pope, sending him by the Cardinal Secretary a *word* instead of a name. He was immediately received, but only stopped with the Pope for a few minutes. No sooner was he gone than his Holiness gave orders to commute the death sentence of the Count to that of imprisonment for life, in the fortress called the Castle of St. Leo, and that the whole transaction should be conducted in great secresy. The monk Swizzero was condemned to ten years' imprisonment; and the Countess Cagliostro was set at liberty, but only to be confined on a new charge of heresy in a convent.

But what was the Castle of St. Leo? It now stands on the frontiers of Tuscany and was then in the Papal States, in the Duchy of Urbino. It is built on the top of an enormous rock, almost perpendicular on all sides; to get into the "Castle" in those days, one had to enter a kind of open basket which was hoisted up by ropes and pulleys. As to the criminal, he was placed in a special box, after which the jailors pulled him up "with the rapidity of the wind." On April 23rd, 1792, Giuseppe Balsamo—if so we must call him—ascended *heavenward* in the criminal's box, incarcerated in that living tomb for life. Giuseppe Balsamo is mentioned for the last time in the Bottini correspondence in a letter dated March 10th, 1792. The ambassador speaks of a marvel produced by Cagliostro in his prison during his leisure hours. A long rusty nail

taken by the prisoner out of the floor was transformed by him without the help of any instrument into a sharp triangular *stiletto,* as smooth, brilliant and sharp as if it were made of the finest steel. It was recognized for an old nail only by its head, left by the prisoner to serve as a handle. The State Secretary gave orders to have it taken away from Cagliostro, and brought to Rome, and to double the watch over him.

And now comes the last kick of the jackass at the dying or dead lion. Luiggi Angiolini, a Tuscan diplomat, writes as follows: "At last, that same Cagliostro, who made so many believe that he had been a contemporary of Julius Caesar, who reached such fame and so many friends, died from apoplexy, August 26, 1795. Semironi had him buried in a wood-barn below, whence peasants used to pilfer constantly the crown property. The crafty chaplain reckoned very justly that the man who had inspired the world with such superstitious fear while living, would inspire people with the same feelings after his death, and thus keep the thieves at bay. . . ."

But yet—a query! Was Cagliostro dead and buried indeed in 1792, at St. Leo? And if so, why should the custodians at the Castle of St. Angelo, of Rome show innocent tourists the little square hole in which Cagliostro is said to have been confined and "died"? Why such uncertainty or—imposition, and such disagreement in the legend? Then there are Masons who to this day tell strange stories in Italy. Some say that Cagliostro escaped in an unaccountable way from his aerial prison, and thus forced his jailors to spread the news of his death and burial. Others maintain that he not only escaped, but, thanks to the Elixir of Life, still lives on, though over twice three score and ten years old!

"Why," asks Bottini, "if he really possessed the powers he claimed, has he not indeed vanished from his jailors, and thus escaped the degrading punishment altogether?"

We have heard of another prisoner, greater in every respect than Cagliostro ever claimed to be. Of that prisoner too, it was said in mocking tones, "He saved others; himself he cannot save. . . . let him now come down from the cross, and we will believe. . . ."

How long shall charitable people build the biographies of the living and ruin the reputations of the dead, with such incomparable unconcern, by means of idle and often entirely false gossip of people, and these generally the slaves of prejudice!

So long, we are forced to think, as they remain ignorant of the Law of Karma and its iron justice.

H. P. B.

ON HELPING OTHERS

THERE are phrases which, when first heard, seem to contain profundities of wisdom, but on analysis prove to be empty even of ordinary common sense. There are others which we are inclined to take for granted as being simple and easy to comprehend, but which, when we try to base our conduct on them, are found to be full of subtle meanings, complexities, and difficulties.

In the second of these categories is the expression "helping others." It is on everyone's lips; we are all agreed that it is the right thing to do. Theist and atheist, Theosophist and agnostic, orthodox and heterodox, are in perfect theoretical accord as to its excellence. But ask them the question: "What exactly do you mean by helping?" and the fragile surface of apparent agreement will develop as many cracks and fissures as the thin ice in the proverb.

On one point, however, we would all concur, namely that by helping a man we imply doing him good: to harm him is not to help him. In practice, however, most people regard "doing good" as synonymous with disbursing money. A beggar approaches you, and you give him a coin. There in a nutshell you have an example of want relieved by charity as the majority conceive those things. The priest, or parson preaches a moving sermon on "Christian Charity," and the congregation, deeply touched by his eloquence, put money into the outstretched hands of the habitual mendicants who wait in the church porch. The "help" thus given enables and encourages these people to continue in parasitism—weakens their will to attempt any more strenuous and useful activity.

Or it may be that in giving money you are in reality supplying the beggar with means to gratify the very vice that has brought him to beggary. To such, money is but another name for the whisky or cocaine that has damned him. Many a man or woman of weak will has been made weaker by that kind of gifts which the *Gita* ascribes to the quality of *Tamas*. There are in every civilized community thousands who undergo the tonic and discipline of working for a livelihood for the sole reason that needs must. Let them find a way of subsisting, however meagerly, without work, and they will work no more. The wrong kind of help has turned many a laborer into a tramp or beggar; has made the downward path easier for many a weakling.

What then is the criterion? Real help is that which aids people to help themselves, or that which comes to the assistance of those

who are incapacitated by old age, physical or mental defects, or other matters outside their own control, from helping themselves. To look at the question negatively, we should never relieve others of the duties which are theirs and which they are capable of performing; we should never do for them what they ought to do for themselves; never act so as to make it easier for them to relax the efforts by which their characters would be strengthened and purified.

There is a vital difference between a man's *wants* and his *needs*. There are multitudes whose wants, as formulated by themselves, are many and clamant; but whose only real need is a little more self control, a little less self seeking, a little understanding and practice of sound philosophy. Given those things, the outward circumstances against which they are so rebellious, would be seen to be not intolerable, and their educational value would be recognized. To help a person we must look beyond his wants to his needs. Helping is therefore a science and an art. It requires study and careful thought. We cannot help another until we have diagnosed his trouble. In medicine a simple symptom, such as rise in temperature, may be due to any one of a number of hidden causes. So in social ailments: a man is out of a job; can we help him to any purpose unless we know why? The cause may be physical, as illness; or emotional, as a bad temper which leads to quarrels; or mental, as lack of skill; or it may be communal, and not an individual matter at all, as when it is due to a general commercial crisis. Obviously the forms that help should take will vary as widely as the causes of the distress. Incalculable mischief may arise from the wrong kind of help. For instance, to give money to the man who lost his job through bad temper would simply be releasing him temporarily from the karmic results of his lack of control, whereas those effects are provided by nature, and precipitated by the Higher Self, as the means to teach him to recognize and conquer his fault.

If, however, we endeavor to help people to help themselves, we shall be on safe ground. The most obvious and universal way to do this is by ourselves leading the Theosophic life—exercising self control, practicing impersonality, performing duty, and doing all things "as a sacrifice unto God." On whatever plane others may be needing help, these things are what all need most. It is not the slightest use inculcating them to those in distress unless we demonstrate them in our own lives; but if by so doing we can get another person to act likewise, we shall be giving him by far the most effectual of all aid—aid that will strengthen and equip him to endure bravely every kind of adverse circumstance.

YOUTH-COMPANIONS

Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

SUE, seated at the desk writing energetically, looked up when Marjory and Donald appeared in the doorway.

"New Year's resolutions!" she groaned in answer to their inquiring looks. "Honestly, I get discouraged when I start contemplating all of my weak points."

"I'd forgotten all about them," drawled Donald, "New Year's resolutions, I mean." He wrinkled his brow and gazed fixedly into space for a moment. "Can't think of any to make," he announced modestly.

"Oh, Don!" protested Marjory laughingly.

"It's a fact."

"I can think of plenty for you," offered Sue.

"Never mind," said Donald hastily. "What are yours?"

"Of course, Don," said Sue grinning, "if you are so perfect that you can not think of a single vice, I should hesitate long before putting bad ideas into your head by confessing *my* weaknesses."

"Come on, Sue," coaxed Donald.

"But I have so many."

"What is the worst one? You might try concentrating on that."

"That is what I had thought of doing," said Marjory. "I thought it better to fight one big fault than to scatter my forces on several lesser ones."

"And that big fault?" questioned Sue.

"Gossip."

"*You* don't gossip, Marge," said Donald. "Only old ladies do that."

"Yes," said Sue. "They talk over the back fence, or while they are sewing. You never do that, Marge."

Marjory laughed. "Thank you. Your protests are flattering. However, my vice is more subtle. It does not take a back fence or a sewing circle to encourage it. What I mean is sitting quietly and listening to the other fellow gossip—or worse, egging him on—pumping as it were. That is twice as bad as gossiping yourself."

"That *is* mean," conceded Donald. "Theosophists should not gossip."

"Nobody should," corrected Sue.

"It is worse for Theosophists because we know the consequences of even thoughts, not to mention words. We talk of living to benefit mankind, then do infinite harm by gossiping about that same mankind."

"Gossiping is fun, sometimes," admitted Sue. "It really gives quite a zest to the conversation."

Marjory laughed, then said seriously, "It starts as fun, but do you notice how soon it gets to be malicious slander? I tell a little bit of gossip about someone, then you add a choice morsel, and look at the mess of scandal that accumulates in no time! That isn't influencing the 'lives' about us for any good, is it?"

"Well," demanded Donald, "what are we to talk about if we do not talk about people? *We* are people. We live with people. People are interesting, so why not talk about them?"

"Don't take me too literally, Donald," said Marjory with a laugh. "Talk about people, but say only what you know to be true and useful and agreeable about them. Steer clear of the short points of the neighbors' children, for instance, and be witty and entertaining about somebody like Lindbergh, or Byrd. Really, there is plenty of interest to talk about to leave no time for gossip. You know how it is when we get started on Theosophy!"

"It is really not a bad idea—cutting out the gossip about petty little personal things," said Donald. "I'll bet that Mr. Judge never gossiped."

"Nor H. P. B., nor Mr. Crosbie," continued Sue. "They were too busy helping their fellow men to gossip about them. You know the 'Light on the Path' says, 'Before the voice can speak in the presence of the Masters it must have lost the power to wound.' I always thought of that in connection with anger, but it applies to gossip too. When you are angry you wound a person to his face, but when you gossip about him, you are wounding him in the back. It seems to me that gossip is a sneaking thing."

"Right you are, Sue," said Donald. "I never thought of that before."

"Well," said Marjory turning to Sue and Donald with a smile, "shall we make no gossiping *our* New Year's resolution?"

"Let's!" they agreed.

BUILDING TRUE

THE Theosophical Movement in this century is a building in process of construction on which all who will may labor. None, in fact, can call himself Theosophist without belonging to the throng of workers on that edifice, hindering the others if he does not help.

The plan drawn up by those great Architects, who, out of Their compassion, resolved on this fresh effort for the race of men, calls for an edifice of grand proportions, broad-based, wide-doored on every side, lifting its stately towers toward the sky.

It provides for three main pillars on whose massive strength the safety of the building first depends. The central one is Brotherhood, but also it is called Theosophy-in-Life. He strengthens it who lives Theosophy, making its lofty code the guiding ethics of his daily life. A man denying Brotherhood in heart or act weakens by just so much that column's strength.

The next support is Knowledge of the Teachings; study strengthens it. No other way, until devotion taps the spring of spiritual knowledge in the heart, can those who labor for the Movement grasp the truths and purify with metaphysics mind and heart. Dogma, insistence on a set interpretation of the Teachings, with reliance on the letter while denying or ignoring their spirit, these undermine by little and by little this support.

The third is Sacrificial Action for the Teachings' spread. He who does what he can and to the best of his ability to give to others knowledge of the Truth makes stronger this third column; while each who seeks to hoard the knowledge he has garnered weakens it.

True to design the work began, and deep and broad were the foundations dug by the first tireless workers, spurred to high endeavor by memory in their hearts of the great Plan, and giving themselves unstintingly to the task of translating it into actuality. *Isis Unveiled* was a powerful instrument for the iconoclastic task of making the ground ready, and much other work of those who labored in the early days was in the nature of foundation digging for the edifice to be.

For the foundations and the solid walls the early builders chose stones varied in shape and shade and brought from many lands, some of them used before in buildings long-forgotten by the world. From many sources though they now were drawn, each stone origi-

nally came from one ancient quarry; each, when freed of the accretions of the years, revealed the ineffaceable stamp of Truth, that quarry's name. With cunning skill the pioneers fitted these stones of varied shape and hue into a splendid pattern or design, so that the very walls conveyed, by symbols, long-neglected truths.

Some reckless followers, who, heedless of the Plan, claim any stone will serve the purpose, risk the stability of both their work and that which shall be built on theirs by taking stones at random, though they lack the mark of Truth and threaten crumbling at the slightest strain.

Seeing the folly of the course of those, some builders who came after fear to use stones varying in form and color. Having seen the mark of Truth on some square stones of gray, these have insisted that that quarry's stones were gray and square, and would not look on stones of different cut or hue for Truth's clear stamp. The walls rise slowly by their patient toil, but unrelieved by the design the Plan has specified.

Wise is that man who at the outset seeks to know the Plan and often studies it, nor risks wasting his time and effort on some ill-judged work that others must some day tear down and do again. Only the frequent study of the building plan can keep the work constructive and the building true to Their ideas who planned it.

Only the man who knows the Plan is prepared to fairly judge what the next task should be. He alone can tell when work proposed means deviation from the lines laid down, and can direct his fellow-workers' thoughts to that ideal towards which their labor tends.

The ones entrusted with the early work were noble souls, broad-visioned, generous-hearted—qualities which those who follow them must strive to gain and strengthen in themselves. Only such can grasp the Plan's vast scope; lesser souls vision a turret there, a buttress here, and readily mistake the part for the whole.

Those who have drawn the Plan designed it for a nucleus of Universal Brotherhood—a fane where all who will may hear the ageless Truth and gain the impetus to grow, through self-regeneration, to Self-knowledge, the power and the will to serve all men.

ON THE LOOKOUT

A Trumpet Call

The United Lodge of Theosophists of London, England, with quarters at 62, Baker Street, W. I., has the distinction of being the first U. L. T. established outside of continental United States. Beginning, as did the Mother Lodge at Los Angeles, with the devoted efforts of a few students loyal to the great Message and the great Messenger of the nineteenth century, the London U. L. T. has adopted the original Declaration, and remained true to the original impulsion and purpose of the Theosophical Movement. From small, tentative, and precarious beginnings it has grown steadily stronger, self-sustained and yet inter-dependent, as are all true Theosophists and all true Theosophical associations. Recently the Lodge at London has, under Karma, received a great augmentation in work and workers from the New York U. L. T., and so has been enabled to widen its sphere of influence. Two *Bulletins* so far issued attest the zeal, the sincerity, and the application of Theosophical principles to Theosophical study and work. *Bulletin* No. II is dated November 17, 1928—a fitting celebration of the founding of the Parent theosophical society. The Lodge programme is given, and a ringing appeal made to all British and European Theosophists in the *Bulletin's* single article, which is entitled "A Trumpet Call," and can be read for guidance by all who are beginning to question the fidelity of their own theosophical organization, as well as by all who are asking themselves: "What can I do to serve the great cause?"

Paris United Lodge of Theosophists

On September 21, 1928, was founded the first French and Continental United Lodge of Theosophists. For some years—ever since 1924, to be exact—a handful of devoted French and Belgian students have maintained a reading-room and study group in Paris in full sympathy with the Declaration of the Mother Lodge of U. L. T. at Los Angeles. In addition, they have paralleled the work of the magazine Theosophy by publishing the magazine *Théosophie,* reproducing month after month careful translations of the original articles published by H. P. Blavatsky and W. Q. Judge in *The Theosophist, Lucifer,* and *The Path.* Moreover, one by one, authentic French texts of the most necessary books have been published. All this labor of love has borne its legitimate fruitage in one more nucleus of Universal Brother-

hood, one more stem of the ever-living banyan-tree of the Theosophical Movement, rooted firmly in its own soil yet interlaced with every other branch and with the Parent trunk. At the opening meeting the rooms of the Lodge, designed for a possible assemblage of 75, were gloriously over-crowded and some were of necessity turned away. At every meeting since the rooms have been filled, and more than filled. Seeing the demand and the necessity, the French brothers rented a large Hall, seating 250, for the Sunday night lectures—and these have been filled to capacity, standing room only being available. The circulation of *Théosophie* has steadily increased from the opening number and the magazine now circulates all over Europe. The distribution of books has been great, for throughout Europe educated people are largely familiar with the French language, and gladly avail themselves of the precious opportunity to learn of pure Theosophy. A number of the French Associates speak, read and write English, and a number of American and English Theosophists are acquainted with French. Thus the barrier of language—most difficult of all, perhaps, in a practical human sense—has ceased to be an obstacle to the promotion of the three essentials of true Theosophical Education, *Unity,* study and work.

New York United Lodge of Theosophists

Readers of Theosophy and Associates of U. L. T. the world around will rejoice to learn that the great New York Lodge has suffered no backset from the departure of a number of its most devoted workers to London, Paris, and elsewhere to aid in the growing tide of the rising half in the centenary cycle of the Movement begun at New York City in 1875. Adverse interests and lukewarm friends, and those whose chromatism of vision theosophical is such that they see "hero worship" in simple fidelity to the great Messenger, her Colleague, and their Companion, and who see "personality" in human devotion and human loyalty on the part of grateful living students of the great Message—all these were full of forebodings that the New York Lodge would decline. They forgot or never knew that fidelity, gratitude, constancy of thought, will, and feeling on the part of the many must of necessity draw, under Law, the help required. So it has ever been, and so it will ever be. The Winter program of the New York Lodge was resumed in full on October 7, and has since progressed steadily. The attendance at the various meetings, the purchase of books, of the magazine Theosophy, contributions in time, money, and work to the support and spread of the activities of the Lodge have all increased. The percentage of new inquirers

is large, the spirit of fraternal emulation is active among the Associates, and so, what many feared might prove a handicap has in fact been beneficial; it has brought home to every earnest student a greater feeling of responsibility, and a stronger determination.

OLD DISCOVERIES

A new method of house heating, by keeping the walls and floors warm, is coming into vogue. It is stated in *The Week's Science,* April 2, 1928, that this is really nothing new, but a revival of the Roman method of hypocausts, or hot air passages, which were used in Britain nearly two thousand years ago.

From the same periodical for April 9, 1928, we find that one of the most important discoveries of modern medicine, the use of liver as a cure for pernicious anemia, was used by Chinese physicians ages ago. In fact, there is a growing tendency to look with respect upon Chinese medicine and upon the Chinese pharmacopeia especially. It is not impossible that the study of ancient medicine may lead modern science to understand that untold generations of observation and experience by keen minds may be worth more than the artificial and principally theoretical methods of vivisection—even setting aside moral grounds.

THE ANCIENT FUSIONS

As noted in *The Week's Science,* Feb. 13, 1928, Dr. Stephen H. Langdon reports the discovery of pottery, inscribed tablets, and other objects of a pre-Sumerian culture, at Kish; also in India, in China, and just east of Babylon. The inscriptions are pictographic, and show a common origin.

Two points here stand out; one, that a common culture once spread through India, China, and the Near East; the other, that this culture was much older than the Sumerian, which science, disdaining the claims of India, China, and even Egypt, has considered as the oldest literary civilization.

We learn from *Science News,* Oct. 7, 1927, that L. S. B. Leaky, exploring in the Kenya Colony, Africa, discovered skeletons and skulls quite unlike those of the present inhabitants or of any other negroes; most notably, they have a very narrow nose-opening.

In a shell-mound at Mechta, Algeria, North Africa, were found skeletons resembling those of men of to-day; they are supposed to have been coexistent with the Cro-Magnon men of Europe. This site is pre-neolithic. (*Science,* June 8, 1928).

Certain flower-seeds exhumed from an Etruscan tomb near Civita

Vecchia, belong to a species coming from Asia Minor, going far to confirm a scientific theory that the Etruscans came from there. (Press of Feb. 12, 1928).

All this confused, obscure medley of remnants, through which anthropology gropes its way with little addition to its understanding of racial origins—except to note that those origins are being daily pushed back—makes sense in the light of the Theosophical doctrines.

Theosophical Anthropology

For these teach that in the days of Atlantean subsidence, the select of the race—led by Karmic reaction and the foresight of the Great Lodge of that day—emigrated to the Central Asian highlands, just then appearing above the surface of the seas. There they developed for ages; nations, cultures, and religions rose and fell, until at last the newly risen lands of Europe and India called to the spirit of Westward adventure which to this hour moves the hearts of the Aryan races. These races were many and varied; some low in culture and some high. The higher formed the forerunners of the historic Aryan invasion of India—"the Brahmans of Upper India" —while some of the lower were the neolithic "cave-men" of Europe. Others met and consolidated with the last of the eastward-moving Atlantean races to form the "aborigines" of Italy, Greece, Egypt, and the rest of the Mediterranean stocks. At various times they went as far north as Scandinavia and as far south as North Africa; some, no doubt explored the whole of the latter continent and perhaps left traces there. As time went on, the traces of the original fusion vanished, leaving one or the other strain predominant; Aryan in the north, Atlantean, in Africa and a large part of China—though it seems reasonable to suppose that the latter came west from Atlantis by way of America, the American Indian being an Atlantean stock.

Pure Aryan Stock

So far as can be determined, the Aryan Indian is the sole remaining *pure* Aryan stock as independently developed in Central Asia; all other nations seem to be heavily tinged with Atlantean blood of the degenerate days, and as heavily loaded with its Karma. The present Occidental nations, for instance, are almost utterly incapable of actual metaphysical or spiritual thought, instantly materializing and degrading every high concept presented to them; while as to ethics, their history has been one of blood and murder since their earliest records. Is there not here a clear indication of the *mental and spiritual heredity* of nations, which correlates with their Karma?

ARCHIMEDES

According to the *Washington Post,* Feb. 21, 1928, an Egyptian papyrus has been discovered, which throws a new light on the origins of Western mathematics. The papyrus gives the problems of the circle and sphere, and the circumference and diameter, as known to-day; though Archimedes of Greece has been credited as the originator of these theorems.

It has always been the Western custom to look upon the beginning of knowledge as lying with the Greeks, and upon its full flower as having flourished only under the beneficent sun of modern wisdom. Some day the truth will be known; that the Greeks from the earliest days were learners, not the teachers, and that all they knew came from the Orient, directly or indirectly. For the lore of Egypt came from India with Manu Vina, later known as Menes, and in turn originated far back, on lost continents of Miocene, and even Eocene times.

> To the mind of the Eastern Student of Occultism, two figures are indissolubly connected with mystic astronomy, chronology, and their cycles. Two grand and mysterious figures, towering like two giants in the Archaic Past, emerge before him, whenever he has to refer to Yugas and Kalpas. When, at what period of prehistory they lived, none save a few men in the world know, or even can know with that certainty which is required by exact chronology. It may have been 100,000 years ago, it may have been 1,000,000, for all that the outside world will ever know. The mystic West and Freemasonry talk loudly of Enoch and Hermes. The mystic East speaks of NARADA, the old Vedic Rishi, and of ASURAMAYA, the Atlantean. (*Secret Doctrine,* 1888, II, 47).

UNKNOWN PLANETS

According to the *Literary Digest,* April 13, 1928, Prof. Sydney Townley, of Stanford University, announces that there appears to be a hitherto unknown planet revolving about the sun in an orbit partially within that of Neptune. He mentions the calculations of Dr. W. Pickering, of Harvard University.

Says the *Secret Doctrine:*

> . . . we merely state that only seven of our planents are as intimately related to our globe, as the Sun is to all the bodies subject to him in his system. Of these bodies the poor little number of *primary* and *secondary* planets known to astronomy, looks wretched enough, in truth. Therefore, it stands to reason that there are a great number of planets, small and large, that have not been discovered yet, but of the existence of which ancient astronomers—all of them initiated adepts—must have certainly been aware. (*Secret Doctrine,* 1888, I, 575-6).

If a planet which appears to be actually physical should only just now have been discovered, through unaccountable perturbations, what of the unknown number not physical, or only *partially physical?* For, ridiculous as it may seem to modern science, any heavenly body is a concretion of matter about an invisible center of force; a concretion which waxes, has its being, and dissipates, but to reappear in future cycles. There are planets actually existing which, not being in "consubstantiality" with Earth, cannot be seen with physical eyes; but whose presence may be detected by undiscovered methods to be used by the science of the future.

Facts and Feathers

It is now believed that the color patterns of feathers are not determined by organic factors of the whole body of the bird, such as glandular secretions, etc., but that the patterning is local to the feathers and skin. As Prof. C. H. Danforth, of Stanford University, expresses it, the coloring is due to "an inherent rhythmicity" in the color producing function. (*Science News-Letter,* Jan. 7, 1928).

Dr. Wm. Rowan, University of Alberta, experimenting with birds of prey, found that when fed with entrails of domestic fowls, they developed rickets; but when given heads with feathers on them, the rickets ceased. This led to the discovery that the preen gland of domestic fowls is a source of cholesterol, one of the sources of "Vitamin D." (*Science,* April 6, 1928).

The Second Fundamental

So here we have "an inherent rhythmicity" in supposedly unconscious matter, and the existence of birds of prey so constituted that their lives depend upon a seemingly insignificant decorative oil in the bodies of their victims. Rhythm and purposive adaptation! Signs of life thrusting up through the seemingly inert surface of the ocean of matter!

To couple with the geometrical rhythmicity of feather (and hair) coloring, there is a striking example of dynamic rhythm universally manifested in the vegetable kingdom, but which only now seems to be getting noticed. (E. J. Maskell, reported in *The Week's Science,* Feb. 13, 1928; *Literary Digest,* Mar. 3, 1928).

It seems that there are miscroscopic holes in the skin of leaves through which carbon dioxide is absorbed from the air during the day; these close at night. *But the closure takes place whether the light ceases or not.* Automatic action, as the mechanist would have

it, or memory, as Theosophy teaches? Should science ever come to understand that *energy is one with intelligence,* however "automatic" its action may seem, the distinction will disappear. Nevertheless, the repetition of action *is* memory, and so is the copying of patterns which is so evident all through nature. These adaptations, and copyings, are due to the reflection of "Dhyan-Chohanic wisdom" which the *Secret Doctrine* states is diffused through all matter; and their recurrence is fundamental.

> This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe. (Proem. p. 17).

SEX IN STONES

According to the Hearst Papers of May 20, 1928, Dr. Manilov, of Russia, claims to have discovered sex differences in minerals. He says that there is a consistent sex division through the whole of nature, from stone to man. The theory is true as far as it goes. Sex is the material shadow or projection of the universal polarity existing in *manifest* nature. It pervades mind, body, and emotions, but not soul or spirit, the enduring. For in the very nature of things permanence cannot be colored by a difference which is *prima facie* evanescent and of utility only in the realm of the mutable.

In truth sex, as determined by thousands of experiments as well as by observation of life, is a variable quality. There is no such thing as a wholly masculine or wholly feminine being. To a close observer, the wide range of masculinity and femininity is amazing; there are actually some women more masculine than some men, or vice versa, and that without entering at all upon the region of what is known as the abnormal. The Theosophical doctrine, that the permanent Ego may take to itself either feminine or masculine incarnations, has nothing startling in it in the light of biological facts—provided one is not a materialist, and admits the possibility of the Ego to begin with.

THE GREAT PERVERSION

Prof. A. J. Carlson, University of Chicago, writing in *Science* for April 6, 1928, says some believe that the greater continuity and persistence of the sex instinct in man is due to his greater brain

development along the lines of memory, imagination, etc. This is an extremely fundamental Theosophical teaching which needs no concensus of learned opinion for verification. Human sex relations are universally perverted, and precisely through the misuse of the divine faculties of memory, imagination, and reason; faculties through which we have to find immortality and release from recurring birth and death, if through any means at all; but faculties which are daily dragged down and destroyed by this misuse.

Every one of the present-day frantic efforts to kill off conscience and enjoy license under one sanction or another, has "Nature" as its watchword. In truth, were these moral imbeciles to live up to their own shibboleth, and be true to nature as it really exists, they would find themselves using the reproductive faculties for reproduction solely, and that only in due seasons. That is what all nature does, save some domestic animals corrupted by too much association with man. Nor does nature torture itself, like the human would-be ascetic, by "dwelling on the objects of sense while abstaining from action;" for there are no "false ascetics of bewildered soul" in nature.

Slow Development

Prof. Samuel Brody, of the University of Missouri, gives in *Science* for January 13, 1928, comparative growth curves of man and the animals. The human curve stands in a class by itself, particularly as to the very great length of the juvenile period. In fact, what animal young have to be guarded every moment of waking life, not for weeks or months, but years after birth, to prevent self-destruction or destruction of others? Where else can be found beings utterly dominated by restless curiosity and uncontrollable energy, yet with not the slightest endowment of judgment or discrimination?

Many long chapters of the *Secret Doctrine* are devoted to the clear explanation of this mystery; in brief to the exposition of the biological fact that in man alone is an enduring, living, yet metaphysical entity, at home and self-controlled in spirit only, not matter; an entity which can gain safety and understanding in a material body only after that body has been made wholly subservient to the Divine; an entity whose presence, in the very nature of things, dislocates and destroys the instinctive powers of the body, the heritage of the animal, and which has not yet learned to replace those powers with the divine ones which it exercises on its own planes.

Human self-conscious mind is a *reflection* of one of those powers, and draws all its energies therefrom. Abuse of those energies simply means that the Inner Self is driven more and more into the darkness, less and less able to accomplish even its present sporadic incursions into our half-animal, half intellectual waking minds. This universal abuse in most of the relations of our lives as lived—is the curse under which we all stagger.

Nor does a perversion become natural just because it is of millions of years duration. Human childbirth has meant misery, privation, and often death, since the memory of man began. Because we remember it as having always been so, *does that make it an intent of nature?* Folly and selfishness are as enduring as the hills. Old age does not make them respectable, however much we would like to think so.

THE GIANT ORBIT

The "Center of the Universe" has been located—correctly or incorrectly, who knows?—at a point 52,000 light years from here. (Dr. Harlow Shepley, Harvard University, in *Literary Digest,* June 2, 1928). This is with regard to that giant system of which our solar system is a very tiny part; the spiral nebulae, says Dr. Shepley, are other giant universes with their own centers. Our universe is shaped like a watch, rotating about its own center; we ourselves are moving about that center at a speed estimated at 200 miles per second. This, then, is the verification and amplification of what in 1888 was the guess of a few scientists and the definite teaching of Theosophy.

> The great Sidereal year is the period taken by the equinoctial points to make in their precession a complete revolution of the heavens. It is composed of 25,868 solar years almost. It is said that the last sidereal year ended about 9,868 years ago, at which time there must have been on this earth a violent convulsion or series of such, as well as distributions of nations. The completion of this grand period brings the earth into newer spaces of the cosmos, not in respect to its own orbit, but by reason of the actual progress of the sun in an orbit of its own that cannot be measured by any observer of the present day, but which is guessed at by some and located in one of the constellations. (*Ocean of Theosophy,* 1893, p. 121).

Since the whole of space is a plenum of living fluids—as science may learn in not so many years—this constant change of locus correlates with changes in man; changes physical, mental, moral, and spiritual.

The Unrevealed

The center of gravity of a system of stars is as definite a center of orbit as would be a specified body, for physical rotation and under the known laws of gravitation. Therefore science, knowing of no definite body at the center of our huge circle, has nothing to say of such an existence, *pro* or *con,* save the strange fact mentioned by Dr. Shepley, that the "Center of the Universe" is invisible, *being obscured by dark matter.*

This "dark matter" is a something of whose real nature science can have but the faintest conception: *laya,* or neutral matter, concealing a mystery briefly touched upon by Madame Blavatsky:

> This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, (is) the ever-hidden centre of attraction of our Sun and system . . . Though still in a *laya,* or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre. (*Secret Doctrine,* 1888, II, 240).

The function of our own tiny sun is thus expressed:

> "We maintain that it (the Sun) evolves out only the *life*-principle, the Soul of those bodies, *giving and receiving* it back, in our solar system . . . that the solar system is as much the *microcosm* of the ONE Macrocosm as man is the former when compared with his own little Solar Cosmos." (*S. D.* I, 593-4).

A vast chain of vindication of one of the most fundamental as well as one of the most despised Occult doctrines, the law of analogy, seems near completion.

> Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. (*S. D.* I, 177).

Macrocosm and Microcosms

Thus it has been learned that the atom itself is organized along the lines of solar system; and now, that the visible Universe itself is but a greater example. And how about that still more gigantic system of which our universe and all the others are but units; and the still vaster one containing *that?*

If it is objected that the new "wave mechanics" theory of the atom removes the electron within the atom from the status of a tiny planet to that of a vibratory force operating in the same space as all its brothers, thus breaking our chain of analogy, even so, it

depends upon the viewpoint; whether one regards the universe as forms laid out in a space of extension, or whether one looks at it as a congeries of forces in *real* space, which has no extension, or again, as an infinitude of spiritual existences living, the one within the other. To maintain the analogy it is but necessary to look upon *all from the same viewpoint at one time.* This is something science cannot do as yet, because it stubbornly holds to the material view, until and unless forced out of it in some particular instance, to which instance it confines the new outlook and thus disconnects the whole chain; this is now being done with the atom. Even then, the farthest science has gone is to the force-conception of "something," still materialistic. The spiritual is as yet a superstition to science.

THE INFINITUDES OF THE FUTURE

As the moon circles the earth, and the earth the sun, so the sun circles about this vaster center *in abscondito.* As the nucleus of the atom is the hidden center from which boils the fiery life which ensouls the entity, so our sun is the heart, the reservoir of life for our solar system; and in turn must be the transmitter of that unguessably vast power of the unrevealed body.

As each atom in space has its manvantara, so does the world; and the manvantara of the sun contains those of many worlds. How many solar manvantaras does the cycle of the Great Sun embrace? The longest given in the Theosophical tables is "Brahma's life," 311,040,000,000,000 of our years, the Brahmanda or period of universal manifestation. But of *which* Universe?